seat, their legs slightly bent and half spread out in front of them. 516
The upper trunk is bent slightly forward, the back curved, the outstretched arms rest with their elbow joints on the knees or are crossed on top of each other under the knees. I can still see them today, as I did so often then, sitting around the evening fire, their hands spread out over the warming logs as if blessing something, their heads leaning back to let the smoke pass by. The winter mornings are quite cold. Then they turn towards the early morning sun in a remarkable position: they spread their legs as far as they can so that even the flat under parts of the legs will receive full sunshine and no limb will cast a shadow on another.

If they are in a good mood, they praise the beneficence of the rising sun in their own pictorial language. Half singing and half declaiming they repeat many times: "gabu aib gye /gĭrib ǒaba, sores gye ti ǒasa," i.e. the cloud shadow is the son of a jackal (scornfully), the sun is my daughter."

C. Expression of Emotions

The male Hottentot imposes a certain reserve on himself either 201 ●
from cleverness or from consideration. In the female sex, where this [157
reserve usually disappears, a comparison with the Herero woman shows 171]
great differences. The facial expression of a Herero woman is masked by a brown, earthy, fatty salve, with which the face as well as the rest of the body, the leather clothing and the three-pointed cap is rubbed. Such a woman, when she is listening to the conversation of those sitting around and is leaning motionless against the clay hut, seems to be made from the same dark clay which suddenly comes to life when the whites of her eyes and teeth light up at a word that concerns her.

A Hottentot woman is never this quiet; if the conversation is solely 201
concerned with objects which take up her attention more than usually, 521
she gesticulates vivaciously. If passion is the chief concern (even if it is only alive in her memory), then scarcely any part of her body is still: the upper part of her body is now bent forward, now sideways, her arms wave back and forth in front of the listener's face. Sometimes she points with ridiculous clarity to the wall of the hut to indicate the distant setting of the tale, sometimes the index finger of her [183] right hand will be balanced in the hollow of the left to aid in the explanation.

Actually we must keep in mind, that the Hottentots have borrowed a great deal from the gestures of the foreign peoples in their present surroundings. Their receptivity for foreign things is great. When this is considered, the number of gestures which can be considered original because they are unique or dominant among the Hottentots, is greatly reduced. As a gesture of affirmation, they usually throw back the head slightly at the same time shutting the eyes. This is frequently observed, especially among the women. 201 [177]

Negation is expressed in a careless manner by an inarticulated sound with the mouth closed. The sound resembles a short, light cough, only it is voiced somewhat with a notable rise in tonal level at the beginning and a fleeting fall at the end.

They themselves call an expressive gesture of astonishment *//a·mana·m (from *//a/m - covering to hide and ams - mouth). For this gesture they cover the mouth and the entire lower half of the face with their hand flat and turn the head to one side, at the same time raising the eyelids. Lifting the upper eyelids (without raising the eyebrows), which I often observed during a conversation whenever there was a sudden dawning of recognition or awakening of interest, can only be designated here as a common human mode of expression. 201 152

Shame cannot be recognized by a blush because of the fawn-colored character of their skin. Bending the head sideways and covering the face with the elbow is a frequent manner of expressing the feeling of shame.

I found a gesture of repugnance or strong dislike very marked among the women. The face is turned to one side and slightly tipped backwards from the person against whom the gesture is directed. The eyelids droop limply, the mouth is distorted into a snout, the upper lip coming quite close to the nostrils as though to plug them up. Using the same gesture, called ≠onam, a person who has overeaten turns aside when food is offered to him.

It is no longer possible to decide whether embracing and cheek kissing as a tender gesture of greeting is original among the Hottentots or a gesture they have adopted. An old woman embraced and kissed one of my young companions with feelings of joy, when he [184] returned to her dwelling after years of separation. She summoned other women and couldn't express her joy sufficiently. Her eyes were too deeply encased in wrinkles for me to see if she was weeping. One may probably consider weeping as an expression of joyful emotion a

form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha·ru. 201 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumbs. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana·b and plant in these "gardens" calabash gourds, aba·s, which they hollow out for butter jars, or they plant gourd fruit, b(e)ri·tsa!mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [415] [797]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

I. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [262]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

S H 751 782

Sometimes a young mother who has already lost three or four children, and is afraid of being left quite childless, resorts to the following practice to secure the life of a surviving child from the protecting deities. Through a hole in the roof of the hut she pours water fetched in a pitcher from the neighbouring spring or river down onto her little son as he lies naked on the ground; then sitting in the middle of the hut she holds her child close to her body and kisses him as if he had just been born;[31]) next she cuts off a joint from the little finger of each hand as a sacrifice of propitiation, and buries them there in the earth; finally guests are received in a luxurious and abundant style, and enjoy themselves lavishly, with a priestly dancing master, according to their almost universal habit, leading the way in everything.

S H [304]

S H 201

The bridegroom, wishing to prove his burning and chaste passion for his beloved, gently pinches her left cheek with the thumb and forefinger of his right hand, and then kisses these two fingers. I observed a similar action, when a native child of three years of age begged a copper of me, and forthwith, jumping with joy, gave it to his mother; for she eagerly snatched the coin with her left hand, but with the first two fingers of her right hand she touched the left cheek of the little lad, then put the fingers to her lips and fondly kissed them in my presence.

H 585

H [864]

After the wedding[32]) a sheep or two, or, if the resources of the bridegroom will stand so great an expense, even an ox, is sacrificed by the hands of soothsayer, prophet or wizard; meantime the new bride is handed over to some ugly and experienced old crone, respected above the rest for learning and character, to be instructed in the ABC of love and the duties of maternity. From her she learns by what arts to allure her lord, to win upon her husband, and to soothe him down, and in what mysteries the marriage rites consist. Then within the shelter of the house she anoints the bride's feet with the gall of a slaughtered animal, placing the skin of the animal upon the roof under which these rites are performed. When this has been done, a priest, diviner, or flamen assumes the office of anointer and smears the newly-wedded pair, now naked except for their privates, from the crown of the head to the soles of the feet with animal fat warmed and melted in the heat of the fire. Their garments are smeared in the same way. Then he sprinkles the skin of

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H 585

and from such other evidence as is available appears to be substantially correct. Cf. the discussion of Hottentot marriage ceremonies in Schapera, *op. cit.*, 244 ff.